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REVIEW.

"JOURNAL OF THE CONVERSATIONS OF LORD BYRON, *Noted during a residence with his Lordship at Pisa, in the years* 1821 *and* 1822. BY THOMAS MEDWIN, ESQ. New-York, Published by Wilder & Campbell, 1 vol. 12mo.–1824."

A short time since, we noticed some extracts from a work bearing this title, which was about being issued in New York. That work is now before the public; but after a hasty examination of its contents, we do not think of any thing material that should be added to the sentiments then expressed respecting it, except, perhaps, that its author appears to have preserved a high degree of impartiality. His drawing of Byron is "any thing but a panegyric;" and it seems to have been his object to "paint him as he was." He represents his Lordship's passions as having been "violent and impetuous" and says that his feelings and affections were equally strong; but adds, that "both demanded continual employment," and that he had "an impatience of repose," a "restlessness of rest, that kept them in constant activity." And the extracts furnished during two years intimate acquaintance with him, are of a character with this description. What Lord Byron himself said of a part of his manuscript life, since burnt by Moore, will apply, in some measure, to the volume before us: "*it will prove a good lesson to young men*," since it "*exposes the fatal consequences of dissipation.*" Yet to a great number of his youthful readers it is to be feared that his "conversations" will have a far different tendency; for the youth inclining to dissipation is accustomed to feel and to witness no ordinary share of human misery, while yet it has seldom happened that the greatest writer of the age, has so fully sold himself, as Byron did, to the influence of loose principles.

Byron is not to be classed among those who depart from the early instructions of pious parents. This is evident from the following extract:

"I lost my father when I was only six years of age. My mother, when she was in a rage with me, (and I gave her cause enough,) used to say, 'Ah, you little dog, you are a Byron all over; you are as bad as your father!' It was very different from Mrs. Malaprop's saying, 'Ah! good dear Mr. Malaprop, I never loved him till he was dead.' But, in fact, my father was, in his youth, any thing but a 'Cœlebs in search of a wife.' He would have made a bad hero for Hannah More. He ran out three fortunes, and married or ran away with three women, and once wanted a guinea, that he wrote for; I have the note. He seemed born for his own ruin, and that of the other sex. He began by seducing Lady Carmarthen, and spent for her 4000*l.* a year; and not content with one adventure of this kind, afterwards eloped with Miss Gordon. His marriage was not destined to be a very fortunate one either, and I don't wonder at her differing from Sheridan's widow in the play. They certainly could not have claimed the flitch."

The kind of company he kept in early life may be inferred from such extracts as these:

"Almost all the friends of my youth are dead, either shot in duels, ruined, or in the galleys. Among those lost in the early part of my career, was Lord Falkland,—poor fellow! our fathers' fathers were friends. He lost his life for a joke, and one too he did not make himself." "I am now tamed; but before I married, showed some of the blood of my ancestors."

As to the religious principles of Byron, the author admits that nothing certain can be determined. At one time he would speak favorably of the English Cathedral service as affording him great delight; at another, he would speak of different religions as amounting to the same thing; and on a third occasion, perhaps, advocate the dogmas of the Sceptics. But if, as the author supposes, "his wavering never amounted to a disbelief in the Divine Founder of Christianity," it is evident that he thought very loosely and superficially on the whole subject of religion. He could see no important difference for instance between the self-distrust of a dying believer and the horrors and misgivings of the dying infidel.

"The best Christians can never be satisfied of their own salvation. Dr. Johnson died like a coward, and Cowper was near shooting himself; Hume went off the stage like a brave man, and Voltaire's last moments do not seem to have been clouded by any fears of what was to come."

Believing in *any* religion, seems in Byron's opinion, to have been little else than a matter of habit:

"You are a Protestant—you protest against all religions. There is T—— will tradute Dante till he become a Dantist. I am called a Manichæan; I may rather be called an Any-chæan, or an Anythingarian. How do you like my sect? The sect of Anythingarians sounds well, does it not?"

At another time, speaking of Gibbon he could say,

"L—— B—— thought the question set at rest in the 'History of the Decline and Fall,' but I am not so easily convinced. It is not a matter of volition to unbelieve.—Who likes to own that he has been a fool all his life,—to unlearn all that he has been taught in his youth?"

And again,

"I have often wished I had been born a Catholic. That purgatory of theirs is a comfortable doctrine; I wonder the reformers gave it up, or did not substitute something as consolatory in its room. It is an improvement on the transmigration, Shelly, which all your wiseacre philosophers taught."

With all this, as might have been expected, he was under the influence of self-deception, as is evident from the following. Speaking of letters that he had received, he says:

"A third is of a very different character from the last; it is from a Mr. Sheppard, inclosing a prayer made for my welfare by his wife a few days before her death. The letter states that he has had the misfortune to lose this amiable woman, who had seen me at Ramsgate, many years ago, rambling among the cliffs; that she had been impressed with a sense of my irreligion from the tenor of my works, and had often prayed fervently for my conversion, particularly in her last moments. The prayer is beautifully written. I like devotion in women. She must have been a divine creature. I pity the man who has lost her! I shall write to him by the return of the courier, to condole with him, and tell him that Mrs. S—— need not have entertained any concern for my spiritual affairs, for that no man is more of a Christian than I am, whatever my writings may have led her and others to suspect."

But we have already given more quotations from the work than we first intended; and more than enough to show what we have formerly intimated, that, with all his literary talents, Byron possessed corrupt principles and depraved habits.

MALE AND FEMALE PROFESSORS.

A correspondent of the Family Visitor, offers some important remarks on the question "Why does the number of female Christians so greatly exceed the number of those of the other sex?" and he estimates the proportion as being about three to one, "especially in our large towns."

The writer we suppose is a Virginian, and if his observations have been confined to that part of the country, we know not but his estimate may be correct: but from the lists of male and female members that we have occasionally noticed, our impression is, that the proportion is less than that of *two* to one. But however this may be, the question he considers, is an important one, and he appears to us, to have done something towards its solution.

One of the reasons he mentions, is founded on the peculiar mental character of females.—They 'are so constituted,' he says, 'that the motives of the gospel operate much more easily and powerfully on their minds, than on the minds of the other sex:' and he illustrates this position in the following manner.

"While they recognize their dependence on the hand of a kind and merciful Providence for life, and every thing which renders life comfortable or desirable; while they witness the exhibitions of God's mercy and grace, particularly as displayed in the gospel of his Son; while they read the history of the humiliation of the Lord Jesus Christ, of his labours, his disgrace, his sufferings, and his death, and reflect that all these were endured by him to save the guilty and the polluted; their hearts seem to open with kindly feeling and grateful emotion towards the Author of all good—the Saviour of the lost. Their hopes and fears are also excited with much more facility. If God has given his only begotten son to die, the just for the unjust, that he might reconcile sinners to God; if the Lord Jesus Christ has appeared in our world and finished the work of man's redemption; if he has ascended to the right hand of the majesty on high, where he ever lives to make intercession for his people; if he has promised to come again and receive them to himself, that where he is, they may be also; if they shall see him as he is, be like him, be perfectly freed from sin and from all its consequences; if they shall bask forever in the light of his countenance, and make an eternal progression in knowledge, virtue, and felicity; oh! what heart of woman can be so lost to all the tenderer qualities of her nature, as not to be affected by these things? as not to be led to hope in that Saviour, who has made such exhibitions of his love, stronger than death—of his mercy, which pardons and saves the guilty and the polluted—of his grace, which cheers the christian as he passes through this world,—makes all things work together for his good, and finally brings him to the full possession of that inheritance, which is incorruptable, undefiled, and unfading? But if the female heart will not be led to hope in the Saviour, by all that is alluring in the gospel of God's grace, how can it withstand all that is tremendous and alarming in the retributions of eternity? Can a tender female think without alarm, of dwelling in everlasting burnings?—Of being banished to that place where there is weeping, and wailing, and gnashing of teeth forever? Of spending eternity in the company of devils and damned spirits? In a word, of all that is implied in *eternal perdition?* Oh! no: woman cannot so wrap herself up in the mantle of insensibility; she cannot divest herself of the characteristic feature of her nature. All these things find a comparatively easy access to the female heart."

The writer further insists, that females are not so much under the influence of those strong affections and passions, which throw the greatest obstacle in the way of the reception of the gospel—a circumstance which "results from the station which they occupy, and the duties in which they are employed." He urges too, that, from the nature of their habits and employments, they are less exposed than the other sex are, to the temptations of an evil world: But there is one important circumstance, noticeable in large towns and cities, which he scarcely seems to have thought of; but which is probably more operative than any he has mentioned. We allude to the *close business habits* of the thrifty villager, and the wealthy citizen. Industry, however commendable in the abstract, necessarily degenerates into vice, when it fixes itself on a single class of objects, to the exclusion of others, that in their place, are equally important—and it especially does so, when it becomes, as we often see it, a cloak for the omission of important religious duties. We might allude to a spirit of covetousness, as well as to other evils which are the natural offspring of such a habit as we are contemplating: But, it is necessary only to point our readers to the vacant seats in our occasional religious meetings, to demonstrate the truth and importance of the fact we are stating. It is undeniable, that a greater portion of female than of male members, are connected with the church, but it is equally true, that the former, even in proportion to their numbers, are vastly more punctual than the latter, in their attendance on religious meetings—a circumstance which needs no comment!

From the Christian Spectator.

A PEACEFUL DEATH NO SURE EVIDENCE OF PIETY.

It is my present design to show *that a peaceful death is no sure evidence of piety;*—or that religious character cannot, in all cases, be determined by the manner of dying.

For the opinion already advanced, I offer the following reasons.

1. Other causes besides religion may excite the spirits, and pour peace into the bosom of the dying man. Some diseases, from their very nature, cause the patient to feel secure and happy while they are preying upon his very vitals. Such is the consumption. Its victims frequently flatter themselves and others with the hope of recovery, till they suddenly drop into eternity.

In connexion with diseases, medicines are not unfrequently administered in the last hours and days of life, which lead to a mistake as to the actual state of the mind.—Instances are not unknown in which a patient has manifested a quiet submission in death, when it was evident that he was made insensible to his situation by soporific drugs. Others, again, when under the operation of stimulants, have had the liveliness and cheerfulness of their spirits, mistaken for spiritual joy. It is well known that persons in health, when under the influence of ardent spirits, are often free and forward to converse on religion; and many who sneer at religion when sober, will take pains, when partially intoxicated, to manifest their zeal in religion. It is very natural to suppose, and fact corroborates the supposition, that the same effect may be produced in the dying man by stimulating medicines; and these means may lead to very erroneous apprehensions as to his spiritual condition.

It is well known that a fever often produces a high state of excitement, in which, if it be short of a delirium, the patient seems raised above himself. His feelings are strong—his imagination lively—his affections ardent—his sensibility to danger taken away; and his conversation indicative of a happy state of mind. Present religion before such a person, and he may seize it with the ardour and zeal of a saint. In some well known instances of this nature, in which the patients on being restored to health, have been found to be totally insensible to every thing which passed during their sickness, and could not recollect, and would not acknowledge a single expression of their conversation. Now had these persons died, they might have been considered as extraordinary examples of pious joy and christian triumph, when in fact this excitement was but an excitement of the spirits produced by medicine or disease.

The patient is frequently made to look at death without terror, by the excruciating pain under which he labours. In the agony of disease, he talks of death as a familiar and pleasing friend. So far from fearing to meet it, he is calm on its approach, and even desires its relief.

Others, whose disease appeared to be desperate, have seemed to be greatly exercised with religious considerations, and have calmly professed joy and peace in believing—have been willing to depart—have been confident of future happiness; and yet, these very individuals on recovering, have manifested no regard to Christ, or to his worship. On the contrary, have become most vile and abandoned. But had they died in the midst of their joys, their friends would probably have consoled themselves with a confident assurance of their happy state beyond the grave.

There is a class of men, though perhaps not very frequently found, who appear calm and resigned in their last hours, from bracing themselves against their fate with a feeling, differing little from stubbornness.—I have met with such instances, and presume others have likewise.

Another class may be mentioned, who have apparently died in peace after a life of negligence and sin. Such examples not unfrequently occur. They live without prayer, without the Bible, without observing the Sabbath. Their lives indicate no seriousness. They are on the contrary, rash, violent, profane, or intemperate; and yet, these very persons, in their last sickness, are zealous on the subject of religion—profess to have experienced a change of heart—are full of joy—rise above the fears of death, and leave the world in peace.—Though the case of the penitent sinner will be remembered, yet presumption itself can scarcely form a favourable conclusion in most instances of this nature. Without a holy life, it is scarcely possible to give satisfactory evidence of piety in the hour of death.

2. Many who pass their lives relying on common morality for salvation, finish their days in security and peace. That a false hope can give peace in death, cannot be questioned. Some have been visionaries through life. They were convinced that they were christians, by a voice from heaven, declaring their sins forgiven—by a revelation—by a faculty of prophesying—by something extraordinary attending their supposed conversion; or by any means except a holy life. Hence, they feel such an assurance, that they think it would be a sin to doubt their own piety. Let such a confidence be cherished through life, and where is the wonder, that such persons should leave the world in exultation, and even with songs of victory.

We know that even martyrdom itself may be endured for the cause of christianity, and yet the heart be totally destitute of real religion. There was once a time when the belief prevailed, that martyrdom was a certain passport to glory: We can easily believe that under such assurance, multitudes would stand ready to sacrifice their lives. The statement amounted to this: "if you submit to the axe, the stake, or the wild beasts, you will assuredly be in paradise in a moment:—Heaven is certain."—Under such an impression, multitudes voluntarily rushed forward eager for martyrdom, and doubtless many sacrificed their lives, from a principle of entire selfishness.

Men may voluntarily rush upon death with exultation—led on by a love of glory, on the same principle which hurries the warrior to the field, and makes him fearlessly "look danger and death in the face."—Now, if a person to gain the glorious name of martyr, may triumph even in the most severe sufferings, from a principle of wordly glory, it is one evidence among many others, that the manner of dying is no certain test of character.

3 The scriptures do not make the manner in which any one dies, a criterion of character. They frequently speak indeed, of the happy death of the righteous; but it is mentioned only as the result of a pious life, and not as a proof of their piety, by itself considered.

On the subject under consideration, I would remark—

1. That it is unsafe to judge and decide a person's spiritual state, merely by the manner of his dying. One sinks away by slow degrees, through a long and painful sickness; another is cut down instantly without a moment for reflection; a third is delirious in his last hours, and speaks foolishly and profanely, though he has lived a pious life;—others, still are unmoved—are joyful and desponding; and if we were to decide their several states by their circumstances, it would lead to very pernicious effects. It would encourage a disregard to the evidence arising from the life—would condemn one of religious deportment, because of his darkness and fear; or would judge an irreligious man to be a saint because he died calmly. It might induce many to excite in themselves an artificial courage, by which they could meet the last enemy without fear; or like false martyrs, to believe that this would insure their future glory. It would turn us from looking at that criterion of character, which our Saviour himself has established: viz, a *holy life.* "By their fruits ye shall know them." "Ye are my friends if ye do whatsoever I command you."

2. If men should disregard the manner of leaving the world as a test of the spiritual state, it would be likely to recommend a life of piety. By this view of the subject, professed christians would be led to act for their master, rather than aim to shine in honour—to inquire how they could employ their talents, rather than how to attain distinction.

3. The christian may calculate on a safe and happy death, though he cannot be assured that his departure will be joyful and triumphant.

4. Let it be sufficient for the christian, that he will triumph in the day of judgment; that he will then lift up his head with joy—that his sins will be over—his soul pure—his body refined for immortality.

TRACT ANECDOTE.

Related by the Rev. Samuel Kilpin, Exeter, England.

At the close of the war, a poor ragged half famished sailor applied to him for charity—he took him into his study—said to him—Where are you from? America. Your countenance shows you have seen better days. A sigh escaped him, while he answered, Yes. You have known something of Religion, if I am right in my conjecture; Oh yes sir, that is my crime; my Father was a Methodist Minister, and I, leader of a class—but I became vain, conceited, proud neglected prayer, mixed with the world, I became a backslider, ran away, went to sea—was taken prisoner to France, detained there a long time in extreme distress—got to England, and am now almost famished. You broke your mother's heart I suppose? I fear I have. And buried your father of a broken heart? I am afraid it is too true. Well what money have you got in your pocket—a penny? No. A halfpenny? No. Well here is two penny worth of Tracts at the reduced price, go sell them they will bring you four pence—a man who cannot get his living in this country with two pence is not worth a penny, go if you will work, I will put you in a way to get home, it may be, "God has been better to you than your fears." Your father may yet be alive to embrace his prodigal son, your mother may yet be spared to clasp to her bosom a long lost child. Don't spend a penny, bring all the money to me and invest again in tracts. He went, and in the course of the day returned again with the four pence—had eight penny worth of tracts, went off into the country, sold them for sixteen pence—spent four pence, and invested one shilling in tracts. Made another excursion, brought back one shilling and six pence, had three shillings worth of tracts—off again, and in a few day brought back five shillings, bought more—then took another direction, sold them, came back—then off again, and so on, till he had accumulated a few pounds, invested them in tracts—went away, and he thought he had lost him; at length he made his appearance better clad, new shoes—a decent hat, and finally so improved in his appearance, that on saying that he had heard of a ship at Plymouth going to America—came to lay out all his savings in tracts, which produced a large bundle, which he was about to sling at his back and walk off for Plymouth; he set off with a light heart, and in hopes of enliving by his presence, the evening of life of his dear parents, if God should spare them to behold their returning and penitent prodigal. I saw him no more, said the venerable saint, and trust that the prayers of his pious Parents were answered in the preservation and return of their lost son.—*C. Ad.*

MATERNAL INSTRUCTION.

Extract from an Address of the Maternal Association of Union Church, Boston.

That child who now prattles on your knee, or sports around your dwelling, may yet tell some perishing heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland, or under the burning sun of Africa.—Look at facts. What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of four years, fastened upon his conscience, and led him to a Saviour. Can you estimate the effect of his labours? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—till you can see the full blaze of that light, which the former carried into the heart of heathen India; and witness the domestic comfort and brightening hopes occasioned by the labours of the latter.—Who taught young Timothy an early labourer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young*, to the house of the Lord, and dedicated him to the service of the God of heaven? *A praying Mother.*

FRAGMENTS.

Would you judge of the lawfulness or unlawfulness of pleasures, take this rule:—Whatever weakens your reason—impairs the tenderness of your conscience—obscures your sense of God; or takes from the relish of spiritual things:—in short, whatever increases the strength or authority of your body over your mind—that is sin to *you*, however innocent it may be in itself.

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifting up his eyes to heaven, said, "Lord, thou knowest where I have laid up my treasure."

It is but a small thing to see Christ in a book, as men see the world in a map; but to come near unto Christ, to love him and embrace him, is quite another thing.

It appears that the command of *loving our enemies* which has been thought a *hard saying* and impossible to be fulfilled, is really no more, when resolved into its first principles, than bidding us to be at peace with ourselves, which we cannot be, so long as we continue at enmity with others.

JUDGE PLATT'S ADDRESS.

The following interesting Address, delivered before the American Bible Society on the 13th of May, 1819, by the Honourable JONAS PLATT, which has never before been published, has been politely handed to us for insertion.

MR. PRESIDENT,—I congratulate this enlightened assembly upon this auspicious anniversary. The Report of the Board of Managers cannot fail to console the anxiety, to animate the hopes, and to invigorate the exertions of all who feel a friendly interest in this noble institution. The heaven-born charity of publishing and distributing the *Holy Scriptures* in their simple, native dignity, unattended by force or terror, and unaccompanied by sectarian commentaries, is as free from fanaticism as from the spirit of intolerance.

The design of this institution originated in the pure and enlightened zeal of christian philanthropy; exhibiting the most generous compassion, and the most enlarged benevolence; circumscribed to no sphere of sect or party; but extensive as the human race, and boundless as heaven and immortality. Almost all Christendom seems at last, practically to receive and acknowledge the divine truth, that the Redeemer's kingdom is a kingdom of peace; and that the christian religion abhors every species of violence, in propagating its doctrines, or inculcating its precepts.

We have the happiness to live at a time, more propitious to this great design than any other period since the Christian era.

For many centuries after the resurrection of our Saviour, the tyranny of superstition and ignorance, united with the most ferocious passions of men, held a despotic empire over almost every part of this habitable globe. Commerce between people of different nations was almost entirely unknown. The terms *stranger* and *enemy* were synonomous; and "man the murderer met the murderer man."

For nearly fifteen centuries after the Christian era, this whole continent of America, inhabited by many millions of pagan men, was entirely unknown to all the rest of the world. Skill in the art of Navigation, and the invention of Printing, that "art of all arts," are of very modern date: & with gratitude and patriotic pride we may reflect, that both these great auxiliaries have been wonderfully improved and extended in our own age, and in our own country. An American steam-boat will probably carry the first bible, not only to the wretched pagans who inhabit the sources of the Missouri; but also to the many millions of our race, who inhabit the central regions of Africa.

It is no less memorable in the progress of the human mind, that the true spirit of *religious toleration* was practically unknown until the last century. The spirit of persecution and intolerance is ever the same, whether it marches under the banners of the *crescent*, or of the *cross;* but its effects are widely different. It has but lately been discovered that one of the most decisive tests of true religion, and of all false religions is, that while the latter may be, and often have been propagated by the sword, christianity never was, and never can be extended by violence. All the expense, and blood, and fiery zeal of all the Crusades, never converted a single Mahometan, Jew, or Pagan to the christian faith. It was reserved for christians of the last century, to discover the important truth, that "*the blood of Martyrs is the seed of their church.*"

In reviewing the history of the world, we ought rather to be astonished, that the bounds of Christendom have been so far extended, than that the Day-spring from on high has not yet visited and enlightened those who sit in darkness. No wonder that the proud Mahometan, the stupid Pagan, and the stubborn Jew, remain unconverted to the christian faith. But I rejoice, I thank God, that the rational, catholic and well concerted efforts of Bible societies, invite to nobler prospects, and promise unexampled success. With veneration and gratitude, I here recognize in "the British and Foreign Bible Society," the earliest founders of this noble charity, whose names stand recorded among the greatest benefactors of mankind.

When we consider the Bible as the precious gift of Divine revelation; when we perceive that profound knowledge of the human heart which it contains; when we see its wonderful adaptation to all the necessities of man; and especially when we contemplate the pure and sublime morality of the gospel; who that bears the christian name, can refuse to communicate the blessings of this ines imable treasure? If no higher motive prompted to this duty, the greatest efforts of Bible societies ought to be made to rescue *females* of our species, from the misery and degradation peculiar to them in Mahometan and Pagan countries. Christianity is the only religion which forbids *poligamy*, and blessed indeed are the moral effects of that injunction! Notwithstanding the equality of numbers between males and females of our species; and the obvious benefits to society, which plainly indicate the fitness of marriage by one man to one woman only; and although such union is the pure source of domestic joys, and the firm foundation of social order; yet we find that human happiness has been marred over a large portion of our globe, by the ignorance or the violation of that sacred injunction.

In many parts of the Pagan and Mahometan world, women are not only excluded from social intercourse which nature has fitted them to adorn, but they are treated as slaves, as the mere instruments of pleasure; and even their immortal existence is denied. In some Pagan countries, the husband has the power of life and death over his wives, and may sell them as slaves.

Look at the wretched votary of a cruel superstition, sacrificing the infant of her bosom! See the still more horrid immolation of the widow on the funeral pile of a husband, whom she served and feared as her master while he lived; and whom, from fear of infamy alone, she dares not survive! See woman, *lovely woman*, formed by her Creator but "a little lower than the angels," debased and degraded to a condition, in which she might well look up and envy the very brutes that perish!

Now look at the contrast, the delightful contrast, which christianity exhibits in the female character. It restores woman to her native dignity; it presents an image of what she was before the fall. If there be any thing like heaven upon earth; it is to be found in the society of well educated and pious females, whose hearts have been refined, and whose passions have been hallowed by the influence of the christian religion.

If there be any man, who has a sister, a mother, a wife, a daughter, and who does not feel and appreciate this sentiment, he is an object of my pity, and my scorn. The gentle nature of the weaker sex, has often exemplified the heroism, as well as the milder sympathies of the christian character. Combining the charms of fancy with historic truth, the poet has beautifully said,

"Not she, with traitorous kiss her Saviour stung,
Not she, denied him with unholy tongue;
She, when Apostles shrunk, could danger brave,
Last at his cross, and earliest at his grave."

From the Boston Recorder.

REFLECTIONS.

"Ask and ye shall receive."

A New Year has commenced. It *may* be a year of rejoicing in the tabernacles of the righteous—a year of greater enlargement to Zion, than any which has preceded it.—It will certainly determine the everlasting condition of many millions. It will seal up the destinies of thousands among our fellow-citizens.

We allude to this event thus early, for the purpose of leading our Christian friends to inquire whether something ought not to be done, beyond what is now doing, to ensure more glorious triumphs to the church than have ever yet crowned her labours and sufferings. *Some* revivals have been enjoyed, here and there in our land, in the progress of the past year; yet they have been comparatively few. An apathy, distressing in its immediate influence, and fearfully portentous in its aspect on the future state of our churches, is extensively felt, and acknowledged, though not sufficiently deplored. Is it not time that it were shaken off? Is it not time to awake out of sleep, and arise to more vigorous labour in the cause of God?

Our inquiry is *not*, whether some *new* means cannot be devised to promote a holy excitement on religious subjects, proportioned in some measure to their importance—but whether our Christian readers are not prepared to humble themselves before God more deeply—to call on His name more earnestly, and to labour with their fellow sinners more faithfully than heretofore; whether they are not prepared to renew their covenant engagements with God, and enter on the discharge of every Christian duty with increased resolution and alacrity.

Prayer, humble, fervent and persevering prayer, has already accomplished much in our own times, as well as in the days of patriarchs and prophets. Many have been the individual conversions, and many have been the extensive revivals, distinctly seen connected with the prayers of Zion; but they were not heartless and formal prayers—they were not such prayers as carried along with them a *silent* petition that they might not be heard and answered—they were prayers that flowed from penitence and faith and warm affection—prayers that bore the stamp of sincerity, from the spirit of holy effort that accompanied them. And in every age of the world such prayers will secure a blessing. Heaven is never deaf, and never slow to grant spiritual mercies to those who are prepared to receive and improve them. It is only those who can call on God earnestly, and "with all perseverance," that will appreciate justly the value of the outpourings of the Spirit, or profit by them, and honour God in them: Hence the propriety of the principle so clearly established for the bestowment of spiritual favours—"I will be inquired of by the house of Israel to do it for them."

There is much reason to believe that the prayers of the pious in this commonwealth, were greatly instrumental in commencing and carrying forward the late revival in several congregations in this city. The hearts of Christians among us were encouraged, and their hands strengthened by their knowledge of the fact, that thousands of their fellow Christians were praying earnestly in their behalf; and the results of that holy concert *were* such, and *will* be such, as eternity only can disclose in all their extent.

Is any thing too hard for the Lord? Are not his encouragements abundant? Does he require any other sacrifices from his people, that he may show them so great a favour, than that they prepare their hearts to receive it?

O when will the people of God *feel* as they ought, that there is nothing worth living for on earth, or in heaven, but to *serve God?* If any thing can be done to promote the interests of religion—to save immortal souls from death—to increase the happiness of the church triumphant, and to glorify Jesus, well may we labour, and strive and *suffer;*—but for any inferior end, labour, and strife, and suffering, might wisely be spared.

Shall the coming year pass away, and witness no extraordinary exertions on the part of Christians, to arouse the sleeping thousands around them to a becoming sense of their danger and guilt? Shall nothing be done? Shall the dry bones remain undisturbed? Or, shall there not be heard in all our churches the earnest supplication,—"Come from the four winds, O breath, and breathe upon these slain, that they may live."

REVIVALS.

A revival is mentioned as having taken place at French Creek, Lewis Co. Va. The inhabitants of the place were chiefly emigrants from Massachusetts, who carried with them a relish for the word of God, and for christian ordinances. The second family arrived there in 1803, and the emigrants were for a time supplied with preaching from the Domestic Missionary Society. The church was first organized in 1819; soon after which event a pleasing revival took place the fruits of which were 17. The settlement now embraces but about 50 families; yet an equal number of individuals are mentioned as hopeful subjects of the recent work.

Revival in Martha's Vineyard.—Perhaps there are few places that have been more highly favoured of the Lord, than the Island of Martha's Vineyard. For about three years, the work of God has been steadily progressing on the island, and all classes of people have been the subjects of it.

From the aged, who are bending beneath the weight of years, to the tender child, the voice of prayer and praise is heard. Of late, the work has been more powerful than ever; and some who have gloried in "denying the Lord that bought them," and made light of revealed religion, are now declaring what God has done for their souls. A most affecting scene lately took place in public, which shows the work to be of God. At the close of the meeting, the stationed preacher invited such as desired an interest in the prayers of the people of God, to come forward to the altar. To the astonishment of all present, one, who had long been a professed Deist, came, and wanted to know if they could pray for him who had been an Atheist or had tried so to be. The preacher informed him they could. He then wanted to know if his son was present; being informed he was, he called him by name to come forward. He then requested his son not to do as he had done; and after confessing that he had kept his son from seeking the Lord in his appointed ways, both bowed before God, and gave themselves up to him. They have since rejoiced in a sin-pardoning God, and are now walking in the way to the kingdom.—*Zion's Herald.*

In Southbridge, Mass. during the past year, 40 persons are supposed to have shared in the gracious work, 27 of whom were baptized, and joined the baptist church. For several years previously, there had been occasional additions.

From the Christian Secretary.

We are informed that the good work still progresses at Blandford, Mass. that fifteen have been baptized according to primitive example, and with some old professors have united in Church relation.

Also we learn that at Ashford, Conn. one hundred souls have been brought out of nature's darkness into the marvellous light of the gospel, during the present revival, and among this number are nearly all the persons over 12 years of age, connected with the Sprague Cotton Factory, in that place, most of whom have united with the Congregationalists, Methodist and Baptist churches.

WESTERN RECORDER.

UTICA, TUESDAY, JANUARY 11, 1825.

The Governor's long Message, an abstract of which is found in to-day's paper, is one of the most important documents of the kind, that has ever fallen under our notice. The matter contained in it, would richly repay the labour of an entire perusal. To make room for the abstract, we have unavoidably deferred several interesting articles.

The Chief Magistrate of Kentucky, is likely to be placed in no very enviable condition by the approaching trial of his son for the murder of Baker, the late Editor of the Mississipian.

"*Union,*" has our thanks for his valuable communication on the subject of a National Tract Society. Our readers will find it on the last page.

It will be gratifying to the writer of that article to learn, that a meeting is about being holden in Boston, to take into consideration the propriety of moving the location of the existing National Society, from Andover to the city of New-York; also "that it is in serious contemplation to call a meeting of delegates from the different local institutions, to meet in New-York in May next, to devise a plan of union." This project, should it go into effect, will do nothing towards lessening the influence of state associations. On the contrary these will be the more needed, as forming their distinct and extensive classes of auxiliaries. Why then should not all our little independent associations become auxiliary to the *New York State Tract Society?*

It is to be regretted that the Oneida County Bible Society has of late been suffered to languish. The field for distribution is by no means exhausted, even in our own district. There is, at least, *one powerful argument* in favour of supporting these societies, contained in the Address which occupies a place in the preceding columns. The influence which christianity has shed on the condition of females, affords a most ample and convincing illustration of the importance of distributing the Bible.

The few extracts from the Conversations of Byron, which are found on our first page, will go far towards convincing his admirers, that we have never spoken too severely respecting his moral character.

Some of our musical readers will think that the remarks which we have extracted from a New York reviewer, might have received a more *extended* application.

Westmoreland Sabbath School.—A communication respecting the Westmoreland Sabbath School, which was received sometime since, has been accidentally mislaid till its insertion, we presume, would now be deemed quite out of season. The writer speaks in favorable terms of the management of the school. He commends the teachers for their steady perseverance, and the scholars for their improvement. The school continued from the 6th of June to the 10th of October, including a period of four months, during which time the scholars, though few in number, recited verses from the scriptures, and answers to M'Dowell's questions, to the amount of 19762. At the close of the school a sermon was preached by Rev. Mr. Weld, and 14 Testaments were distributed among the scholars.

We understand that since that time the school has received considerable additions to its numbers, and is attended with much greater success than formerly. We rejoice that christians in this vicinity are becoming more and more alive to the importance of these nurseries of virtue and religion.

MR. HASTINGS,—Pursuant to the recommendation of the Oneida Presbytery to the Churches within their bounds, a collection was taken up last Lord's day, in the First Utica Presbyterian Society, at which $34,37 were contributed to the funds of the Western Education Society.

Utica, Jan. 10, 1825.

JNO. BRADISH, *Treasurer,*—
W. E. Society.

Errata.—In the letter from Buffalo, published last week, at the 10th line of the 2d paragraph, for *unremitted* read *untiring*—last line for *barns* read *learned.*—In the last line of the 8th paragraph, after *made* read *use of.*—In the last line but one, for *progress* read *prayers.*

Religious Intelligence.

The cheering intelligence of a revival at Jaffna, and several other stations in India, was communicated a short time since in the Recorder.

The following from the Missionary Herald for January, relates to the same subject.

MISSION IN CEYLON.——It was expected, that an account of the awakening among the children of the Boarding Schools, of which mention was made at p. 341 of the last volume, would be found among the late letters.

The only notice, however, of this work of grace, contained in the letters received by the Corresponding Secretary is, in one from Mr. Meigs. He says:—

"I should be very happy to fill up the remainder of this sheet, with an account of what God is doing for us and for this people, at the present time. But, as an account of it will be shortly sent to the Committee in a joint letter, I am unwilling to anticipate that. I will, therefore, only mention the fact, *that there is a Revival of Religion at all our Stations;* and also one, commencing among the native Christians in the town of Jaffna. It is principally, though not entirely, confined to our Charity Boarding Schools, and commenced soon after a season of special fasting and prayer. Not unto us, but unto God, be all the praise."

Nothing remarkable was noticed, either among the youth of the schools, or among the missionaries, until the middle of January, 1824; excepting that, during the season of fasting, humiliation and prayer, in the latter part of December, of which mention is made by Mr. Meigs, there was an unusual degree of feeling among those who were present at the religious solemnities of the occasion.

Tillipally.—On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys, manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the Boarding School. They were assembled together for religious service when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters were among the inquirers. The result was, that most of the older boys, and two girls, gave pleasing evidence of a change of character.—On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

Oodooville.—Mr. Winslow returned to Oodooville impressed with the importance of looking for a similar blessing on his own station.—And a similar blessing was granted. In dispensing the word of life on the next Sabbath, he was himself favoured with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers, he thus describes:

"Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day; and at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness, and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected."

Batticota.—After giving the above notice of the very hopeful beginning of a work of grace at Oodooville, Mr. W. passes to *Batticotta,* where the Central School, or Mission college, is established.

The monthly prayer meeting was held at this place on the 2nd of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others, were present. Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed; and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother who was leading in prayer, was so much overwhelmed with a sense of the divine presence that he could hardly proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning also, was set apart for special prayer, and was a precious season."

Manepy.—The next sabbath was a new day at *Manepy.* The holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present: and when in the afternoon, the children and youth of the Boarding Schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half *profess* themselves to be the Lord's."

Panditeripo.—"But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour, Dr. Scudder returned, and after waiting a while, rang the bell for the boys to come in. They came, and, with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day I saw them:—They seemed to be earnestly seeking for the salvation of their souls. More than 20, at that place, now indulge the hope, that they have obtained the forgiveness of their sins:—And the Lord is still there."

Central School at Batticotta.—"There had yet been, however, no uncommon attention in the Central School at Batticotta, in which our feelings were much interested. Prayer was made, and had been made, almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night."

At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this Seminary, and conversed with the youth there, with good effect. The Sabbath following, a serious influence on the minds of the scholars, was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youth expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved. The good work in this school, continued at the time Mr. W. wrote.—He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, *Bring ye all the tithes into my store house,* &c.

Jaffna.—"Since then an awakening has commenced in Jaffna, where we have all been and attended meetings more or less; and the prospects there, are still very encouraging.

"Last week, we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq. who had called together all his Christian friends, to take leave of them—he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations, who have hopefully experienced a change of heart, is about *eighty;* but that, as many of them are young, hope should be indulged with trembling.

UNION MISSION.

The Missionary Register for December contains the Journal of Mr. Vaill for August last, which furnishes pleasing evidence of the improvement of the Osages.

August 19; they were called to attend the funeral of an Indian woman, whose friends desired her remains to be buried in a Christian manner. On this occasion, the greatest propriety prevailed with a single exception. The face of the deceased was painted, "that it might be known in the world beyond the grave, to what clan she belonged; and that she might be respected accordingly."

"There was none of the crying and lamentation usual on such occasions; no pulling the hair or beating the breast. All was stillness. My mind was filled with a solemn and joyful sensation; solemn, because it was death, and the departed spirit had gone to that God, of whom she had no proper conception: joyful to witness so important a step towards civilization as a Christian burial. When I contrasted this with their distraction and howlings, and their depositing in the grave the smoking, cooking, eating, and riding utensils, and killing a horse on the spot that the deceased might be accommodated with the means of living and journeying; and when I came to hear from Br. Chapman that this manner of interment was the choice of the husband, and originally the desire of the departed wife, who had while living, chosen to walk in the ways of the white people, I was much relieved from those feelings which have sometimes taken hold of me, in view of the general backwardness of the nation to change their habits."

The state of agriculture is improving. The fields were waving with corn; and for the first time several boat loads of melons and other productions had been sent to market at the distance of 50 miles.

On the 20th, Mr. Vaill and Dr. Palmer, visited Clamore's village. Some of the young men were preparing for a hostile attack upon the Pawnee tribe. The missionaries could not dissuade them from the measure. Their religion required them to revenge upon their enemies, not only the death of such as had been murdered; but of such as had *died from sickness.*

"Tally said that he had just returned from a successful war against the Pawnees, and had time only to take his daughter into his arms, and she died. Now, said he, I must go once more to avenge the death of my child. Such an expression, from a chief apparently so amiable in his mind and so agreeable in his manners as Tally was shocking beyond expression."

About half way up the summit of a hill that overlooks a vast plain to the east" the missionaries saw the grave of Coo-she-see-gre or the Big Track, a former chief, and father to Tally.

This man, being a great friend to the Americans, requested, when he was dying, that he might be carried to the top of that hill, and there buried with his face towards the East, that he might have the pleasure of seeing the white people, as they came to visit the Osage village."

On the 21st August, they speak thus of the youths who are preparing for the Cornwall School.

"This morning, found Robert Munroe at his mother's lodge, who had been from Union ever since June. When the order from New-York was made known to him, he replied that he wished to go to Cornwall. Stephen Van Rensselaer is desirous to do the same, and we shall get them under way, if possible, by the last of September. Tally told us if they should call for his son he would also send him. Would it not be of great benefit to the nation, for the Board of Managers to send for one son of Clamore, the first Chief, and for Philip Milledoler Tally's eldest boy? Language fails to set forth the probable importance of this measure.—Could a few youth, who have influence, be separated from the nation and become civilized, and feel themselves independent of the foolish superstitions of these people, they would probably promote the reformation of the nation beyond any other means."

JEWS IN POLAND.

A missionary in Poland, from the London Society for promoting Christianity among the Jews, thus writes to the Committee of the British and foreign Bible Society, from Warsaw.

"Many of the Jews come to us in the custom-house, requesting us to sell them the New Testament; and there is not a day passing but we have Jews with us; some, like Nicodemus, secretly inquiring after the truth, and others trying to put us to silence.

From Russia.—Capt. Smith arrived yesterday from Cronstadt, informs, that the Emperor Alexander, had issued an order for the departure of all Foreign Missionaries from the Russian Empire, and that many of them with their families, had arrived at Cronstadt, and were embarking for England.—*Bost. Paper.*

Sabbath Schools in Ohio.—The last report of the "Union Society of Sabbath School Teachers of Cincinnati," Ohio, gives the whole number of scholars attendant in seven schools belonging to the Union at 620. The number of Teachers is stated to be 107. The whole number of verses of Scripture and Hymns recited during the year were 166,110.

An impostor.—The public are cautioned to be on their guard against the impositions of SAMUEL BILLINGS, who travels about the country, pretending to be a Methodist and a man of property. He is a person of considerable address: and has shamefully abused the hospitality of our brethren in Rhode-Island and other places.—*Zion's Herald.*

The yearly meeting of the Society of Friends in North Carolina have determined to send all coloured persons under their care to the Island of Hayti. These are in unmber about seven or eight hundred, and are such as by the laws of that state, cannot be unconditionally emancipated.

Proposals have been issued, by John P. Haven No. 182 Broadway, for publishing by subscription a volume of Miscellaneous Sermons, by the Rev. Philip M. Whelpley, late Pastor of the First Presbyterian Church in this City. The volume will be accompanied by a brief memoir, by the Rev. Mr. Bruen. It will contain from 400 to 500 pages octavo, and will be published in a few weeks.—*New-York Observer.*

POLITICAL.

NEW-YORK LEGISLATURE.

The Legislature of this State commenced their winter session on Tuesday, the 4th instant: and on the same day, at 12 o'clock, received the Governor's Message. The uncommon length of this document, prevents us from laying it before our readers; yet it embraces so much important matter, that we must be indulged in glancing for a column or two, at what was originally contained in ten.

THE MESSAGE.—The Message commences with a tribute of "Thanks to Almighty God," for our national blessings—then touches on several topics of national interest which were embraced in the President's Message; such as the wise policy pursued by the government in cherishing our resourses, in diminishing our debt, in cultivating peace with the powers of Europe, in preparing in an ample manner for the possible exigencies of a war: and in preserving a good degree of economy in the Naval and Military establishments, the power and resources of which are constantly accumulating.

In directing our attention nearer home the Message presents equal cause for gratitude.—It adverts to the increasing prosperity of our elementary schools, and literary institutions—*to* the augmented diffusion of religious light and knowledge; and to the rising success of our agriculture, commerce, manufactures, and the useful arts in general, as flourishing beyond former precedent.

Our attention is next called to the late change in the state politics. The Governor considers himself as having been elected by the *people* generally, and not by a mere *party*; and engages to act under the full influence of this consideration. In recommending measures to be pursued, he will be guided by the general good; and in "selecting persons for offices of power, trust and emolument, it will be his aim, to look for capacity, integrity, patriotic zeal and public services." He regrets the former influence of party animosities; but considers that "the times are auspicious to the healing of those dissentions which have so long interfered with the general happiness, and so greatly diminished the just consideration of the state in the council of the nation."

The Governor thinks that provision ought to be made for publishing those proceedings of the Senate that relate to the exercise of their appointing power; for the purpose of increasing their feelings of responsibility in these important transactions. He reminds the Legislature of his recommending in 1820, some of the general features of the electoral law; advocates the strict propriety of such a law; says that it is called for by the distinct voice of the people; and that in his opinion it should be passed the present session, notwithstanding that seeming obstacles were opposed, to it by the last session. He recommends that the constitution be so amended as to provide for the election of Justices of the Peace by the people where they reside, as being the best judges of their qualifications for such offices; and suggests whether the erection of town-houses for the sittings of minor courts would not have a tendency to add to their respectability.

As connected generally with the topics last mentioned, he recommends the attention of the Legislature "to a more accurate definition, a more liberal extension, and a more secure enjoyment of the elective franchise." Liberty is the vital principle of elective governments; and "it ought, therefore, to be effectually fortified against accident, design or corruption." He enumerates the qualifications which now constitute a voter; and shows that the law requiring them, operates to disfranchise a great body of respectable citizens; that, by the reduction of the state tax, at some future time, an additional class of citizens will be deprived of the privilege of voting; and that in many instances this privilege will be forfeited by a mere failure of town officers in the discharge of their duties.—In consequence of these and other considerations, he recommends such an alteration of the constitution as shall render "citizenship, full age, and competent residence, the only requisite qualifications."

Passing rapidly over the peculiar advantages and blessings that originate from elective governments; he says that "the great bulwark of their security is to be found in education—the culture of the heart and the head—the diffusion of knowledge, piety and morality." In the sacred cause of education "we cannot exercise too much liberality. It is identified with our best interests in this world; and with our best destinies in the world to come." He admits that much has been done for this object, and rejoices at the result: but brings forward several interesting statements and calculations from which he deduces an argument in favour of increased appropriations.

The number of children taught last year in the state exceeds 400,000, (probably more than one fourth of the whole population,) and more than 10,000 have been instructed in the free schools of the city of New-York. the number of students in incorporated academies exceeds 2,600, and the number in our colleges, is 755. The fund for common schools is stated at upwards of $1,700,000, and its annual income, at $98,000, with the addition of some important items derived from sales of land, &c. But as the state is capable of supporting 14,000,000 of inhabitants, and as the latter are fast increasing, it is evident that existing appropriations should be augmented.

In view of this subject the Governor recommends, also, the education of competent teachers on the monitorial plan, the more general adoption of this plan of instruction, and the distribution of useful books.

His ideas on the subject of colleges, are very important. Though common schools should be multiplied, the case is different with colleges—"The creation of a college imposes the duty of endowing it." The excellent colleges now in existence, should be provided for in the most ample manner, before any more are incorporated; and he suggests whether the power of the regents should not be confined to the *recommending* of incorporations.

He next adverts to minor schools and societies for literary and scientific improvement: and to the county and state Medical societies as worthy of special attention and patronage.

The Gov. speaks of agriculture as the main source of our welfare and prosperity. An act passed for its encouragement in 1819, expires during the present session.

"This state," he says, "possesses every physical advantage for a great system of agriculture—a fertile and various soil; little waste land; easy, cheap, and rapid means of transportation; great markets at home, and contiguity to the ocean that opens to us the markets of the world. These are some of the features that strike at the slightest glance. And must it not be admitted that agriculture, either as a science or an art, is far from being cultivated with that ardent and successful spirit due to its importance?"

He illustrates this view of agriculture by a number of scientific remarks, and interesting considerations; and from the acknowledged favourable operation of the law of 1819, suggests the propriety of its continuance. In connexion with this subject, he mentions the horticultural societies, as worthy of the favourable notice of the Legislature.

As the constitution provides that a state census should be made this year, the Gov. suggests the propriety of instituting at the same time, extensive statistical surveys, as affording the means of determining the character and extent of our resources.

For the greater improvement of the useful arts, he suggests, that since the United States can do very little towards encouraging useful and labour-saving invention, that little also being frequently liable to litigation—whether the Legislature might not supply this deficiency to advantage, by their own liberality; and he particularly invites their favourable attention to the Mechanic and Scientific Institution of New-York the object of which is to apply philosophical principles to the useful arts of life. As this is the first organized school of such a character, that has ever been known, and as it promises extensive and beneficial results, its peculiar claims to public bounty will not be disregarded.

The Erie canal, which is the largest in the world, and which in conjunction with the Champlain canal, and the contemplated communications with Lake Ontario and the minor lakes, will produce the most extensive inland navigation ever known—is next adverted to. This great work is so nearly completed that it becomes necessary to form some general system of regulations, embracing its multiplied concerns.—The Gov. considers this work, as but the commencement of a series of similar undertakings. The expense attending it, he thinks, will very soon be repayed without resorting to internal taxation, or diverting any part of the usual revenue of the state from other important purposes. Rigid economy, however, is necessary in all these operations; and it is therefore suggested, whether a Board ought not to be constituted for the purpose of considering and reporting on all the subjects connected with internal improvement. "The field of operation is immense, and the harvest of honour and profit unbounded."

The subject of canals occupies—and why should it not?—a large place in the message.—The leading advantages of the system are detailed; and several practical operations are suggested, as likely to be undertaken at some future time, all of which, go to show, the immense importance of the system.

"The primary design of our artificial navigation."says the Gov."is to open a route by canals between the Atlantic Ocean and the Great Lakes. The Erie and Champlain canals, will, in a great measure, accomplish this object: but it will not be fully realized until the waters of Lake Ontario shall be connected with the Erie canal and with Lake Champlain. The importance of this design will be duly appreciated, when it is understood that the lake coast, not only of this state, but of the United States, is more extensive than the sea coast."

To form communications between the minor bays, the secondary rivers and the canals would constitute the next leading object: and to these should succeed communications between important rivers in the heart of the country, and between the principal bays on the sea coast.—A canal between the St. Lawrence river and Lake Champlain, would be attended with important benefits. Canals to unite the waters of the Seneca, Cayuga, Canandaigua and other secondary lakes are spoken of, as also, various other objects of a comparatively minor importance.

The improvement of the navigation of the river Hudson, is especially called for at the present time, from the circumstance th.* transhipments from canal boats into larger vessels, is ascertained to afford the best means of conveying freight down the river.

Some more definite and certain provision is called for, in favour of those whose private property has been converted to public uses.

Before quitting the subject of Canals, the Governor alludes to their influence on the enterprize of other states. A project now before the Ohio Legislature for uniting the Ohio river with Lake Erie, is especially noticed as forming in effect, the continuance of the Erie Canal through the Western states, and the fertile vales of the Mississippi.

The Governor next alludes to several decisions of the Supreme Court of the United States, as calculated to extend the right of the national government to "regulate commerce," so far as to require tonage duties and licences of those who navigate our canals. He discusses the subject at some length in a spirited and lucid manner; but from a belief that a measure so manifestly unjust will not be adopted by the national government, he forbears inviting the particular attention of the legislature to the subject at the present time.

This discussion leads him to advert to the balance of power between the general and state governments. A new tribunal he thinks, ought to be constituted, to decide between these contending sovereignties. The United States Court belongs to one of the parties, and therefore cannot always be expected to maintain the required degree of disinterestedness: therefore, he thinks, and without meaning the least diminution of his respect towards the national Judiciary, that the United States Senate, periodically formed by representation from the several state governments, are best caculated to constitute the impartial tribunal required.

The attention of the Legislature, is next directed to certain public roads—to the project of draining the Cayuga marshes—to the salt works at Onondaga, and to the penitentiary system. On this last topic, he alludes to the necessity of a classification of offenders, and of prescribing separate dormitories, solitary confinement, steady labour, &c. and he deprecates the evils that arise from unmerited pardons.

He recommends to the favourable notice of the Legislature, several benevolent societies and institutions—such as the Refuge for Juvenile delinquents, the Orphan and the Lunatic Asylums, and the Asylum for the Deaf and Dumb. He speaks favourably of the present state of our militia, and of the arsenals; and alludes to the conscientious scruples of the quakers about bearing arms. Their difficulty can be fully removed only by the general government; but the state, he thinks, should interfere as far as possible for the prevention of abuses.

La Fayette, as might be expected, occupies two or three splendid paragraphs. The late expression of *national* gratitude is commended, and the legislature, the Gov. presumes, will adopt such measures as are suitable to the occasion, and worthy of the state.

The most friendly feelings are existing between this state and other portions of the confederacy. The city police of New-York, otherwise good, are represented as being deficient, as to the improvement of the health of the citizens: some legislative assistance will be needed in this respect; and there will probably be a petition for appropriations to aid in supplying the citizens with good water.

The passage of some law of a general nature, authorizing foreigners to hold real estate, is recommended. The legal rate of interest is thought to be too high. Several improvements in the existing code of laws are suggested; and some abuses are pointed out in the late peculiarities in the style of legislative proceedings. Of these last, he specifies the connecting of incongruous subjects together in the same bill—the frequent reconsidering of bills that had been virtually disposed of; and the bringing before the house nearly at the same time, several similar bills relative to the same subject, the better to defeat a contemplated law. Delicacy required him to touch gently on such points as these; but duty forbade his entire silence.

The Governor in the last place, alludes to the operations of the recent distributions of the appointing power, as having been instrumental in producing the present favourable state of things; and intimates—with how much propriety we are not to say—that party cabals will hereafter cease; and that the elective franchise will henceforward be executed with purity and independence.

CONGRESS.—A committee has been chosen from both Houses, to request La Fayette's acceptance of the provision which has been made for him.

Commodore Porter, who, it appears, has retaliated somewhat severely for the incivilities received from a Portorico vessel, has been sent for by the United States Government, that all the circumstances connected with this transaction may be investigated.

Several amendments of the Constitution respecting the election of the President, the purport of which is, that the final vote for President be taken *individually* instead of collectively by the states, are about to be laid before the Senate.

A resolution has passed the House of Representatives, authorizing the Committee on the Judiciary, to inquire into the expediency of exempting the military bounty lands from taxation.

The principal articles alluded to last week, are still before Congress.

Washington, Dec. 24.—Yesterday at a special audience, Baron de Marcuil, envoy extraordinary and Minister Plenipotentiary from France, delivered to the President of the United States his new credential letters from His Most Christian Majesty, Charles X. the present king.

Fine Arts.—A New-Haven paper says, "Mr. Hezekiah Augur of this city a young and self-taught artist has executed a bust of Apollo in marble, which we believe will find no rival in the United States."

Interesting Relic.

A venerable revolutionary officer, a highly respectable citizen of this town, lately discovered between the leaves of an old volume, where it had been long forgotten, a miniature portrait of the unfortunate Major Andre, whose fate has excited such universal sympathy, sketched by Andre himself with a pen. The countenance is placid and thoughtful, and highly expressive. The drawing is apparently executed with great ease, rapidity, and gracefulness, and the likeness is said to be good. It was presented by Andre himself to the officer of the guard on duty at the time and by him to the gentleman who now possesses it, who was stationed near, and frequently visited Major Andre during his confinement.—*N. Haven Herald.*

Convention Proposed.—Memorials have been presented to the Legislature of Virginia, on the subject of calling a state convention to alter the Constitution. The Family Visitor, gives the following reasons for the measure.

Each county, whatever may be its extent and population, has, under the present constitution, an equal representation in the House of Delegates. At the same time the population of the counties is very unequal. Loudon, for instance, contained in 1820, a population of nearly 23,000 souls—as many as were contained in the counties of Elizabeth city, James city, Warwick, Nicholas, Preston, Randolph, Morgan, and Tyler. These counties send sixteen Delegates to the General Assembly, and Loudon, only two; so that the people in the latter, have but one eighth of the representation enjoyed by the former. But cases may occur in which their interests are at variance, such as the removal of the Seat of Government, and some others.

Freeholders only, have a voice in the election of our Legislators; and of course, the laws have a special reference to the benefit of that class of people. A freehold sufficient to give its owner a vote, may be purchased in almost any county in the state, for fifty dollars; and in many places, it is not worth twenty. Merchants and others without a freehold, although they may posses property to the value of a million dollars, and defray a large portion of the expenses of government, and are equally liable with any others to bear arms in the country's defence, are denied the right of suffrage.

Steam boat Accident.—The steam-boat Montgomery, bound up the Alabama, was *snagged* and sunk on the 3d ult. before daylight, 50 miles above Claiborne. By the extraordinary presence of mind and exertions of Mr. Weed, the mate, she was run over the canebrake shore before she sunk, which enabled the passengers, who were awoke from sleep, to be landed on plank, with most of their baggage. The cargo will be mostly lost.

Indian Longevity.—"Within these last eight years," says the Canada Spectator, "there have died in the village of Coganawaga, ten Indians, each of them past an hundred years of age. Some days ago, the curate buried a woman, aged 166. There is now living a squaw, who has her decendants to the fifth generation; in other words, the child has now living, her mother, grandmother, grandmother's mother, and grandmother's grandmother. It may be worthy remarking, that the life of those people, is made up of a singular mixture of idleness and hardship, and upwards of ninety meals in an hundred consists of Indian corn, (maize), cooked in a way peculiar to Indians."

The accounts from Turkey in the London papers, confirm the intelligence of utter discomfiture of all the naval and military attempts of the Turks this year.

FROM CALCUTTA.

Calcutta papers to the 30th July, have been recieved at the office of the Boston Patriot by the arrival of the ship Pagoda, at that port.

An epidemic fever prevailed almost universally in Calcutta; there was scarce a house in the place but had three or four of the family laid up with it. The fever is represented to be neither malignant nor contagious, and is attributed to the humility of the atmosphere, consequent to continued heavy rains, which had prevailed with little intermission for seven or eight weeks.

The papers furnish intelligence from Rangoon, to July 11th. A general but not serious sickness has prevailed there. By the official despatch of Brig. Gen. Campbell, commanding the British forces at Rangoon, dated, July 11th, it appears that an action had been fought with the natives, in which the latter lost 300 of their best troops killed, 38 pieces of artillery, 40 swivels, and 300 muskets. The British lost 4 killed, and 36 wounded.

A Bombay paper says, the fears entertained some time since of Mocha being taken by the Turks, had, in a great measure subsided, though many still thought it an event which would eventually take place.

The following items are derived from the N. Y. Religious Chronicle.

Latest from England.—By the arrival on Wednesday morning of the Packet Ship Pacific, from Liverpool, papers have been received to the 17th of November.

Great Britain.—The British Parliament was not expected to meet before the beginning of February.

Mr. V. Fitzgerald, it is said, will early in the spring take the duties of Minister Plenipotentiary to the United States.

The case of the unfortunate Mr. Fauntleroy, continues to be the principal theme of the London papers, and hopes were entertained that the punishment of death, would be commuted for transportation.

The Globe and Traveller of the 24th Nov. in a postscript dated at half-past 5 P. M. says:—"At five minutes after five o'clock, the Privy Council broke up after a long deliberation, and the final result was, that Henry Fauntleroy is to be executed on Tuesday next.

Holy Alliance.—Another Congress of the Holy Alliance is talked of, and is to be held at St. Petersburgh. Their object is said to be the consideration of the affairs of Greece, Spain, and South America.

Portugal.—Another unsuccessful attempt at a Revolution has been made in Portugal, instigated by the Partizans of Prince Miguel.—Having been suppressed, the king, who appears to be very popular, with the army generally, and with the people passed over the offence as slightly as possible.

Spain.—It is confirmed that a part of the French troops will evacuate Spain at the period fixed by the last treaty of occupation.

African Cape Coast.—Accounts from Sierra Leone of the 24th August, state, that the war at Cape Coast with the Ashantes, had been terminated. No particulars are given, but the inhabitants at the Cape are represented to be in a state of sin and misery. One letter says,—"Several have been seen lying in the streets, faint and dead from starvation; and I have myself seen poor wretches lying with the skin almost cut but by the bones, and unable to rise from disease and want. The houses are unroofed; and, in fact, the whole place in a state of ruin. The castle is in a sickly state.—Of eleven officers who came out lately, seven are either dead or ill of the fever. They are fine young men—But when once the fever lays hold of a man, there is no hope of recovery."

There is a report in circulation, that the Grand Seignor is deposed—probably, not true.

It is said that negociations towards the acknowledgement of the Independence of the Greeks, are actually going forward—that England, France and Russia, are agreed as to the conditions of the recognition, one of which is, the paying of a certain sum or annual tribute by the Greeks to the Turks—and that Austria is exerting herself to prevent the adoption of such a measure. These representations are given by the English "Globe and Traveller," on the authority of letters from Austria.

The Griper, one of the vessels of the northern arctic expedition, has returned without success, by reason of the badness of the vessel and the unparallelled coldness of the season.

A destructive fire has lately taken place in Edinburgh.

Greece.—The campaign in Greece may be considered, now that the winter is advancing, as nearly closed, and never was there a protracted contest more honourable to a people than to the Greeks. They have recently been successful, on the shore as well as at sea; and such are the paralizing effects of their victories on their brutal enemies, that the Turkish Empire may be said to be shaken to its base.

[*N. Y. Adv.*

Several arrests of persons have taken place in Germany. The former editor of the German Observer, M. Lusching, and a number of students, accused of revolutionary intrigues, have been conveyed to the fortress of Asperg.

None of the *kings* of France have been succeeded on the throne, by their *own sons*, for nearly two centuries. The late king, Louis 18, succeeded his brother Louis 16, who succeeded his grandfather Louis 15, who likewise succeeded his grandfather Louis 14, when about five years of age; and the late king is succeeded by his brother, Charles 10.

DIED,

At Green's Farms, Fairfield, (Conn.) after a severe illness of four days, the Rev. Joseph Hyde, aged 24 years, eldest son of Joseph Hyde, Esq. of the above place.

At Tennison's Hotel, in Washington City, on Friday the 24th ult. POOSHAMATAHA, a Chief of the Choctaw Nation of Indians, distinguished for his bold elocution and his attachment to the United States. At the commencement of the late war on our Southern border, he took an early and decided stand in favour of the weak and insolated settlements on Tombigby, and he continued to fight with and for them whilst they had an enemy in the field. Military honours were paid to his remains by the Marine Corps of the U. States, and by several uniformed companies of militia.

The Amateur Musical Society, will give their next Monthly Rehearsal at Washington Hall; on the 24th inst., at 7 o'clock P. M.

Utica Jan. 10th, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

HENRY MARTYN.

The following lines were composed on reading the life of this pious, zealous Missionary.—The last sentence which appears in his Diary, is the following:—

"I sat in the orchard, and thought with sweet comfort and peace of my God: in solitude, my company, my friend and comforter. O! when shall time give place to eternity! when shall appear that new heaven and that new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth. None of that wickedness, which hath made men worse than wild beasts—none of those corruptions, that add still more to the miseries of mortality, shall be seen or heard of any more."

Scarcely had he breathed these holy thoughts, when he was called to enter into rest. At Tocat, in Persia, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there; or sinking under a disorder which had greatly reduced him, he surrendered his soul into the hands of his Redeemer, aged 32. Far from his native land—no friendly hand stretched out to succour him—no word of sympathy to soothe him—no human bosom, on which he could lean his head in the hour of languishing! But the Saviour, doubtless, was with his servant in the last conflict; and he with him the instant it ended.

Alone, and dying, hadst thou not a friend,
O'er thy low couch in anxious hope to bend;
Watch thy last conflict, catch thy parting sigh;
Press the faint hand, and close the expiring eye?
Wast thou alone? Was not the Saviour there;
And the lone stranger his peculiar care?
Yes, he was with thee; thy Redeemer shed
His rays of glory round thy humble head.
His spirit led thee as thou journey'dst on,
His eye beheld thee from the eternal throne.
Thine the meek temper, thine the lowly mind,
The heart obedient and the will resigned;
Prudence, that never slept, love uncontrolled,
And holy zeal, unconquerably bold.
Not the disciple favoured of his Lord,
Spread with more fervour tidings of his word;
Not the Apostle to the Gentile world,
The Saviour's banner with more joy unfurl'd,
Than thy rapt Spirit hailed the dawning day,
That shed on Pagan night the Gospel ray:
Saw Bethlehem's star arise in Persia's plains,
Heard hymns of triumph peal—'Messiah reigns:'
Beheld the Saviour's ensign raised on high,
View'd the bent knee, and mark'd the uplifted eye:
Mohammed's conquests wither in the tomb,
And truth's bright rays succeed to error's gloom.
And when thy failing steps to Tocat stray'd;
When the weak frame refused to lend its aid;
And the soul anxious to begin its flight,
Sought to adorn in uncreated light;
Though no loved eye was there to pour the tear,
O'er thy wrecked hopes, thy meteor-like career,
Wast thou alone?—when heaven to thee display'd
The crown of glory, that could never fade;
When Seraph spirits tended as thou slept,
And hymns of Zion soothed thee as thou wept?
Wast thou alone?—when God himself was there,
Heard every sigh, and answered every prayer?
No:—As to Calvary oft thou turn'dst thine eyes,
And, more than conqueror, saw'st thy Lord arise;
Saw'st that the grave, the power of death & hell,
Against the eternal Son could not prevail;
With dauntless steps the vale of death thou trod,
And found thy home in Heaven, thy rest in God.

[*Friendly Visitor.*

The New-York Selection of Sacred Music.

BY F. D. ALLEN.

We have been highly gratified in reading a review of this work, published in the last New-York Observer; and though the Editor betrays some mis-givings about inserting it, we can assure him—if our opinion on such a subject has any weight—that the writer's remarks on the work are abundantly correct; and that they are not at all overcharged with severity.

We have not a hostile feeling towards Mr. Allen, as a man; and as a compiler, we rather pity his want of information and deficiency in taste; than censure him for any wilful sins. He is a respectable clever man—but we presume to say that he is as unacquainted with the rules of musical counterpoint as the most untutored son of the forest ever was with English Grammar. We were perfectly astonished when his book first appeared, to see the number of clerical recommendations that were attached to it; and, could refer the circumstance to nothing else, but the exceedingly low state of church music in the city; but for the appearance of a second edition of *such* a work, even in *such a place*, there is not the least apology. Much better books had already been published there; and as for worse ones, they could never be desired.

The writer of the article above alluded to, displays considerable taste and theoretical knowledge; and though the book in question is absolutely some dozens of fathoms beneath criticism, we cannot forego the pleasure of quoting an extract or two from the review. After objecting against the melody of a large class of tunes, he deals thus with the harmony:

"It is indeed lamentable and discouraging in the extreme to those who feel interested in the progress of church music, to observe that in most of our collections of tunes, all those laws which have been laid down, and to which the best masters have strictly adhered in their musical compositions, are entirely disregarded.—This is not the case in dramatic, or military, or chamber music; it would not be tolerated here. The harmonical construction of an overture, a march, or a song, must be correct. It must correspond with the thorough base principles of a Kollman, a Crotch, or an Albrechberger.—Not so with psalmody. The moment we pass the threshold of the church we find ourselves constantly tortured by the most barbarous and ludicrous attempts at counterpoint and the most egregious harmony.

So in the book before us in almost every tune our ears are assailed by the harsh doubling of notes already sufficiently powerful—by a progression of forbidden intervals,—by the omission of the characteristic note of the mode, or key,—by discords taken without preparation,—by discords unresolved,—by combinations of sound derived neither from the fundamental concord, nor from the fundamental discord,—by chords having relation neither to the preceding or the succeeding harmony,—or other similar errors.

"These are shoals on which the editor of the 'New-York Selection" has often grounded.—They are so numerous that a particular specification of them would be impracticable.

The whole article is written in a sprightly manner; but we shall close with the following instance of imitation:

"An attempt at imitation, as absurd as the representation of the roaring of a tempest, in a tune called 'Rainbow,' may be found in Milldoller, No. 176, where we are 'Wa-a-a-a-a-a—a-a-a-a-a-a-afted' as far from the sense of the words, as from musical taste and propriety."

"Whoever despises music," said Luther, "I am displeased with him. Next to theology I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts are expelled. It is the best solace for a desponding mind."

Incledon's last appearance.—This celebrated ballad singer, who so recently delighted the amateurs of America, and who has for many years past been a favourite in England, took his leave of the stage on the 15th of October, at Southampton, the place where he first made his appearance 40 years ago. As a vocalist he was deficient in science; and his enunciation was somewhat injured through his provincialisms: but he had remarkable powers of voice, to which he added that justness of conception, and quickness of susceptibility which enabled him to preserve an uncommon degree of pathos: and to these circumstances he is chiefly indebted for his celebrity. His moral character, we are sorry to say, has been such as is usually sustained by stage actors.

Power of Music.—The (Conn.) Middletown Gazette, gives the following anecdote, as told by the venerable Judge ——, a gentleman of "unquestionable veracity."

"The morning following the battle of Yorktown, I had the curiosity to attend the dressing of the wounded—and among others whose limbs were so much injured as to require amputation, was a musician, who had received a musket ball in his knee. As was usual in such cases, preparations were made to lash him down to the table, to prevent the possibility of his moving.—Says the sufferer, 'Now Doctor what would you be at?' 'My lad, I'm going to take off your leg; and 'tis necessary you should be lashed down.' 'I shall consent to no such thing—you may pluck my heart from my bosom, but you'll not confine me. Is there a fiddle in the tent? if so bring me it.' A violin was furnished, and after tuning it, he said, 'Now, Doctor, begin,' and he continued to play, until the operation, which took about forty minutes, was completed without missing a note or moving a muscle."

COMMUNICATIONS.

NATIONAL TRACT SOCIETY.

MR. HASTINGS,

In your paper of the 9th Nov., a writer, under the signature of *A friend to the distribution of Tracts*, recommends the establishment of a National Tract Society, to be located in the city of New-York. To the considerations he adduces in favour of the measure, another may be added which is of no inconsiderable importance. THE NEW YORK STATE TRACT SOCIETY, would probably become auxiliary to such an institution, if established with proper zeal and adequately supported; and would bring with it no small influence, in the spirit which it has succeeded in raising up, throughout every part of the State, in the cause of Tracts, and in the favour which it has obtained, by its plan and its measures. I hazard this conjecture, because such an institution was, I believe, first suggested by them, as will appear by their ADDRESS on the first establishment of the Society. Speaking of a *union* of effort among all believers in the LORD JESUS, they say—"A great advance towards such a union has been made in the British and American Bible Societies. And if we would follow up what has been so propitiously commenced by them, it is apprehended that a State Tract Society ought to be the next measure. Should this succeed here, and our example be followed in other States, the next step might be a *National Society*." It must be pleasing to that Society, to see their anticipations of the effect of their institution so far realized, that the subject is already proposed for consideration. But such an object is not to be lightly undertaken. If ever there was an enterprize in which it was important, before undertaking to build, to sit down and count the cost, it is this. In the very outset, it is indispensable—*first*, that one or two men, at least, be found, whose hearts are *devoted* to the object; who have leisure to prosecute it with unremitting diligence; and who have talent to command the confidence and draw forth the energies, both of the ministers and of the religious community:—and *second*, that a capital of at least $10,000 be immediately raised in the city of New-York, to *begin* with. This would not be so much, in proportion, as *the New York State Tract Society* has raised. It is said, that in the city of Albany alone, including the Female Auxiliary Societies there, upwards of $1200 has been given.—In that city, there are 12,000 inhabitants; and in New-York, upwards of ten times that number, and much greater comparative wealth.

There is a strong disposition at the present day, to *nationalize* all institutions for benevolent purposes; without, perhaps, in all cases, duly considering what advantages are to be derived from it; or whether it is equally as applicable to some objects as to others. In the present case, the Friend to the distribution of Tracts, it appears to me, has greatly mistaken the proper grounds of the measure in question. I think it may be easily shown, in a very plain and simple manner, that *economy in printing*, is not in the least degree, a reason for a *National Tract Society*. The saving he urges, with much stress is, that of the expense of *several sets of stereotype plates* of the *same Tracts*. Now, this expense, I believe, is absolutely of *no account:* for it is overbalanced by the expense of *Transporting Tracts;* which are a very bulky article. The cheapness with which these plates are now made, is little known to the public. And, from information derived from an experienced printer, and from well-informed merchants, with respect to the cost of stereotype plates, and the expense of transporting Tracts, I think I am prepared to establish what I have stated.

But, are there then no considerations of sufficient importance to require the establishment of a *National Tract Society?* Doubtless there are, if such a society could be established on a proper basis, with a fair prospect of being ably conducted. What are those considerations? So far as my reflections have enabled me to discover, they are chiefly comprised in the following particulars. A large institution would make a strong impression on the minds of the religious community: its operations being widely extended, its means of information would be proportionably extended, its labours proportionably beneficial, and the attention of the children of God, proportionably drawn towards the object: State Societies would speedily spring up throughout the union; and thousands of Christians would have their hearts warmed with zeal in the holy cause. Different modifications of these advantages may be presented: but I can discover no others which are not substantially comprised in these. The whole may be expressed in one short sentence—"union is power."

But it remains to be considered, what obstacles there are in the way of this measure.—There is one obvious one. THE AMERICAN TRACT SOCIETY have taken not merely the name but the form, of a *National Society*. Their operations and their benefactions are diffused over the continent, and across the ocean. And if they have not yet expanded into the dimensions worthy of a national institution, for the nation that is the wonder and the admiration of the world, it is not their fault: they have not been seconded as they ought to have been, and as their labours, their zeal, their disinterested love of the souls of their fellow-men, merit.—The great advantage they possess is, the location of their Society in the *heart of hearts* of christian zeal and munificence. From the Theological Seminary at Andover, has issued forth the *Missionary spirit* which sets the conversion of the whole world before it as its mark. And this comprises every thing—Foreign and Domestic Missions, the circulation of the Scriptures, Sabbath Schools, Tracts, Religous Newspapers, and other periodical publications, and the whole machinery of christian enterprize.—This is the explanation, how a little obscure village has become a centre of effort, which is, as far as any thing now in the world, worthy of christians—worthy of them who have had their own souls given to them for a prey. It is the *spirit* that lives there. And how great a spirit for so small a body! Whether the *American Tract Society*, with such a preponderating advantage, will be disposed to *yield their place*, is for them to say. Doubtless, before they do it, they must be well assured that that place will be ably filled. I believe they are on terms of the kindest intercourse with the *New-York* (city) *Tract Society;* and perhaps this matter can be adjusted to mutual satisfaction.

UNION.

MISCELLANEOUS.

THE INTREPID JURYMAN.

Extract from a late publication, entitled "an excursion from Sidmouth (in Devonshire) to Chester." By Rev. Edmund Butcher.

I cannot help congratulating our country upon the inestimable value of a trial by jury. I have lately met with a proof of its excellence which ought not to be forgotten.

A Judge on the northwest circuit in Ireland, tried a cause, in which much of the local consequences of a gentleman in the neighbourhood was implicated. It was the landlord's prosecution against one of his tenants, for assault and battery, committed on the person of the prosecutor, by the defendant, in rescuing his only child, an innocent and beautiful girl from personal violation. When the defendant was brought into court, the prosecutor also appeared, and swore to every fact laid down in the indictment. The poor defendant had no lawyer to tell his story: he, however, pleaded his own cause effectually, by appealing to the judgment and the heart. The jury found him *not guilty*.

The Judge was enraged, and told the jury they must go back and reconsider the matter; adding, he was astonished at their giving such an infamous verdict. The jury bowed, went back, and in a quarter of an hour returned, when the foreman, a venerable old man thus addressed the bench:—"My lord, in compliance with your desire, we went back to our room; but, as we there found no reason to alter our opinions or our verdict, we now return it to you, in the same words as before—*not guilty*. We heard your lordship's reproof; but we do not accept it as properly applying to us. Individually, and in our private capacities, it is true we are insignificant men;—we claim nothing out of this box, above the regard, due to our humble, yet honest stations; but, my lord, assembled here as a jury, we cannot be insensible of the great importance of the office we sustain. We feel glad that we are appointed, as you are, by the law and the constitution: not only to act impartially between the king and his subjects, the offended and the offender, but to form the barrier of the people, against the possible influence, prejudice, or corruption of the bench; to which we do not wish to offer the smallest degree of disrespect, much less of insult; we pay it the respect which one tribunal should pay to another, for the common honour of both. This jury did not accuse the bench of partiality or oppression— no, we looked upon it as the sanctuary of truth and justice; still, my lord, we cannot erase from our minds the records of our school books. By them we are taught that kings and judges are but fallible mortals: and that the seat of justice had been polluted by a Tressilian, a Scroggs and a Jeffreys." The judge frowned at these words, but the intrepid juror thus proceeded:—"My lord, I am but a poor man; yet I am a free-born subject, and a member of the constitution—nay; I am now higher, for I am one of its representatives: I therefore claim for myself and fellow jurors, liberty of speech.

The judge here resumed his complacency and the orator continued his address.—"We have nothing to do, my lord, with your private character; in this place it is veiled by your official one; we know you only in that of a judge: and, as such we would respect you: you know nothing of us, but as a jury and in that situation, we look to you for reciprocal respect; because we know of no man, however high his titles and rank, in whom the law or the constitution would warrant an unprovoked insult towards that tribunal, in which they have vested the dearest and most valuable privileges they possess. We sit here, my lord, sworn to give a verdict according to our consciences, and the best of our judgments, on the evidence before us. We have, in our minds, discharged our duty as honest men. If we have erred we are accountable; not to your lordship, nor to the king who appointed you; but to a higher power, the King of kings."

The bench was dumb, the bar silent: astonishment and applause murmured through the crowd—and the poor man was discharged.—*English paper.*

SUPPORT OF THE MINISTRY.

The labourer is worthy of his hire.—This maxim is universally true. Other professions respect the temporal necessities of mankind; and he whose services are necessary for the relief of these, will not fail to gain, at least, a subsistence. The spiritual necessities of men are, however, generally greatest, where they are least perceived and felt; and of course, where one, whose office has relation to them, is least likely to obtain those means, without which, it is impossible to devote himself to the performance of its duties. Now, I am not one of those who advocate the measure of making a legal provision for the support of the Ministry. I prefer that whatever contributions are made for this purpose, should be entirely voluntary. It would indeed be easy in almost every neighbourhood, for the people, without imposing any heavy burden on themselves, by adopting a proper system, to provide a mere subsistence for one who should minister to them in holy things: but I fear the time is yet distant, when such a provision will be generally made. Many persons have a very erroneous impression on this subject. They fancy that in supporting a Minister of the Gospel, they are conferring on him a very great favour; and, that it is by a sort of public charity, that the order to which he belongs is maintained. Now, one who embraces this profession, can expect from its exercise, nothing more than a bare subsistence for his family, if he obtain even that. And if he have the talents and attainments necessary to make him respectable in it, the greatest possible favour that could be done to him (I mean in a worldly point of view,) would be, to prevent him from entering upon it, or to compel him to abandon it. The compensation which he usually receives, merely renders it possible for him to devote himself to the employment which he has chosen: while, as a mechanic, a farmer, a merchant, a lawyer, or a physician, he might not only have been able to meet all present demands, but to make a provision for the future.—*Literary and Evan. Magazine.*

AN INFIDEL ENTHUSIAST.

After Lord Herbert the most learned of the English infidels, had finished his favourite work entiled *De Veritate*, apprehending he should meet with much opposition, he doubted whether it would not be best for him to suppress it. To decide this point he adopted the following expedient. The account is given in his own words.

"Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words;—O thou eternal God, author of this light which now shines upon me, and giver of all human illuminations; I do beseech thee of thine infinite goodness to pardon a greater request than a sinner ought to make: I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not I shall not publish it,—I had no sooner spoken these words, but a loud, though gentle noise, came forth from heaven, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded whereupon I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true; neither am I any way superstitiously deceived herein; since I did not only clearly hear the noise, but, in the serenest sky that I ever saw, did, to my thinking, see the place from whence it came."

On this passage Leland makes the following observations;

"I cannot help thinking, that if any writer zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven, to determine his doubt, whether he should publish a book which he had composed in favour of the Christian cause; and upon hearing a noise, which he took to be from heaven, had looked upon it as a mark of divine approbation, and as a call to publish that book, it would, have passed for a high fit of enthusiasm, and would, no doubt, have subjected the author to much ridicule among the gentlemen who oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case I do not know."

The work of men, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.

AMERICAN ANTIQUITY.

Mr. Editor.—I have found among the papers of an aged friend, lately deceased, the following account of a celebrated Aboriginal, transcribed from an "old newspaper." Believing it may afford amusement to the younger class of your readers, I send it to you with the hope of seeing it published.

Saint Aspenquid.—He was born in the year 1588, was more than forty years of age when converted to christianity; he died May the first 1682, on Mount Agamenticus, where his sepulchre remains to this day. On his tombstone is still to be seen this couplet:

Present useful; absent wanted;
Lived desired; died lamented.

The Sachems of the different tribes attended his funeral obsequies, and made a collection of a great number of wild beasts, to do him honour by sacrifice, on the occasion, agreeable to the custom of those nations; and on that day were slain accordingly; 25 Bucks, 67 Does, 99 Bears, 86 Moose, 240 Wolves, 82 Wild Cats, 3 Catamounts, 482 Foxes, 32 Buffaloes, 400 Otters, 620 Beavers, 1500 Minks, 110 Ferrets, 520 Rackoons, 900 Musquashes, 501 Fishers, 3 Ermines, 39 Porcupines, 50 Weasels, 832 Martins, 59 Woodchucks, and 112 Rattlesnakes. Total 6712.

He was the preacher of the Gospel to sixty-six different nations, for forty years, from the Atlantic Ocean, to the Californian Sea.—*Salem Observer.*

PROFESSOR PORSON.

A person once travelling in a stage coach when a young Oxonian, fresh from college, was amusing the ladies with a variety of talk and amongst other things with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach too, roused our slumbering professor from a kind of dog sleep, in a snug corner of the vehicle. Shaking his ears, and rubbing his eyes, "I think, young gentleman," said he, "you favoured us just now with a quotation from Sophocles; I do not happen to recollect it there." "Oh sir," replied our tyro, "the quotation is word for word as I have repeated it, and in Sophocles too; but I suspect, sir, it is some time since you were at college." The professor applying his hand to his great coat and taking out a small pocket edition of Sophocles, quietly asked him if he would be kind enough to show him the passage in question, in that little book. After rummaging the pages for some time, he replied, "Upon second thought, I now recollect that the passage is in Euripides." "Then perhaps, sir," said the professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, "you will be so good as to find it for me in that little book." The young Oxonian returned again to his task, with no better success, muttering however curses on himself "if ever he quoted Greek again in a coach." The tittering of the ladies informed him that he was got into a hobble. At last, "Bless me, sir, (said he) how dull I am; I recollect now; yes, yes, I perfectly remember, that the passage is in Æschylus." The inexorable professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished gentleman vociferated, "Stop the coach; halloa, coachman, let me out! there's a fellow here has got the whole Bodleian library in his pocket! Stop, I say—let me out; he must be Porson or the Devil."

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00, per. qr.
English Studies;	3 50 do
Painting, Map Drawing and Embroidery;	4 00 do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

WANTED

A black boy from 7 to 9 years of age, who can come well recommended for his activity and good behaviour. Inquire at this Office.

Utica, January 3, 1825.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

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III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

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